# CSIR

COMBINED ADMINISTRATIVE SERVICES
EXAMINATION (CASE)

SECTION OFFICER (GEN/F&A/S&P) AND ASSISTANT
SECTION OFFICER (GEN/F&A/S&P)

## PAPER – 2 || VOLUME - 8

## Ethics integrity & Aptitude

# COMBINED ADMINISTRATIVE SERVICES EXAMINATION (CASE – 2023)

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# ESSAY WRITING

# 1 CHAPTER Introduction to Ethics – Ethics and Human interface

- **"Ethics"** = Greek word **"Ethos"** = **Character, Habit, Customs or Way of behaviour**, etc.
- Defined as **Systematic study of human actions** based on their **rightfulness.**
- **"A set of principles which guides us what to do and what not to do the way acceptable to the society."**

## Basic concepts

### Morality and Value

| Morality | Value |
|---|---|
| <ul><li>Principles of **right and wrong** held by an individual.</li><li>Standards of **behaviour pertaining to** an **individual** and **not social conduct**.</li><li>**Arise** from **personal experience, character, conscience** and so on.</li><li>**Ex:** Homosexuality can be moral for an individual but unethical in society's perspective.</li></ul> | <ul><li>Qualities **instrumental** to us.</li><li>Standard to **measure desirability of an action.**</li><li>Act as **an internal compass** which **help** a person **evaluate** different **choices** of **conduct** and **behaviour**.</li><li>**Ex:** honesty, integrity, empathy, courage, dedication, compassion etc.</li></ul> |

### Belief

- Explains **behavioural component of a person**.
- An internal **feeling that something is true**, **even though** that **belief** may be **unproven** and **irrational**.
- **Eg**. Gandhiji believed that swaraj can be attained within one year of launching non-cooperation movement.
- Can be **peripheral (weak)** and **core (strong).**
- **Beliefs** formed by **direct interaction** are **generally strong**.
- aka **cognition**.

## Ethics in Public Life

- In a **democracy**, all **public functionaries** are **trustees of** the **people**.
- **trusteeship relationship** b/w public & officials **requires** that **authority entrusted to officials** be **exercised in 'public interest'**.

- Committee on Standards in Public Life in the United Kingdom/ **Nolan Committee outlined** the following **seven principles of public life** (OHIOSAL).
  - Objectivity
  - Honesty
  - Integrity
  - Openness
  - Seles
  - sness
  - Accountability
  - Leadership

## Freedom and Discipline

- Freedom is the **basic human value** i.e.
  - **Every living being** who has come on Earth **wants to remain free**. They **always dislike bondage** and **restrictions**.
  - **Saying** – A man is born free but **everywhere** he is **in chains**.

### Different Perspectives of Freedom

| Individual Freedom | Required as **every individual is unique.** |
|---|---|
| Intellectual Freedom | <ul><li>**Freedom** of **mind, knowledge, freedom** to **question** the **old ideas** and to **create new ones, freedom** to **think unthinkable, freedom** to **explore** the **unexplored, freedom to reach unreachable.**</li><li>**Tagore** – Where the mind is without fear , where streams of human reason are not lost in the gravy dead sand of dead habits , in that light my country awakes.</li><li>**Necessary to question** the **status quo**</li></ul> |
| Freedom of will | Denotes **freedom** to **choose between alternatives** |

## Duties and Rights

**Concept of Duties**
- As **citizens**, there exists a **wide range of duties that bind us in everyday life**.
- These duties are **owed** to **state** and to **individuals**.

- There is a **legal duty** to pay taxes, to refrain from committing violence against fellow-citizens, and to follow other laws that Parliament has enacted.
- **Breach** of these legal duties **triggers financial consequences** (fines), or **punitive measures** like imprisonment.
- Duties **follow a simple logic** that, **peaceful co-existence requires** a degree of **self-sacrifice**, and **must be enforced through the set of sanctions**.

### Concept of Rights

- **Rights** are **formulated to ascertain twin principles** viz. **Anti-dehumanisation** and **Anti-hierarchy**.
- In **India**, this can be **reflected in a chapter on Fundamental Rights** in the constitution.
- **Rights as a bulwark against dehumanisation:**
  - **Framers** of the Indian Constitution while deliberating on Fundamental Rights were of the **view that every human being** should have **access to basic dignity** and **equality** that **cannot be taken away the State.**
  - The **necessity for Fundamental Rights** in India **originated** from the experiences under the **colonial regime** where Indians had been treated as subjects.
    - **For example**, the **colonial government declared** some group of **people as Criminal Tribes**, who were treated as less than human.

## Virtue Ethics

- Helps a person **become a better person through self-improvement**.
- **Socrates** thought that **knowledge is virtue**, and **virtue leads to happiness**.
- **Knowledge of right or wrong makes taking right choices easier**
- **beliefs** about right and wrong **influence our decisions.**
- **If** we believe **it's right to help a drowning child**, then it would be **fairly shocking** to decide **not to do so** and it would **less surprising** when we decide **to help the child**.
- **Virtue always leads to happiness**.
- **Criminals commit crimes** that **hurt others**. However, **helping others** can **make us happy**, so **doing** the **right thing** might be **more fulfilling than committing crimes**.

## Essence of Ethics

**Essence** - intrinsic quality of something that determines its character.

- **Ethics originate** from the **sense of justice** prevailing in a particular society.
- **Operates** at **different levels** like individual, organisation, socio-cultural, political and international. **Ethics at each level affect each other**.
- **Interrelated** to each other. **E.g.** – honesty, truthfulness, integrity; values of **equality and justice cannot exist without tolerance** etc
- **Ethical behavior** leads to **various benefits for an individual** as well as the **society** at large. **Ethics** leads to **peace**, **harmony**, **respect**, **justice** etc.
- **Preach** a certain kind of **behaviour** to us. It **tells us how should people behave**.
- **Abstract** and **subjective** in nature i.e., they are **affected by individual's emotion** and **perception**.
- **Determined in** a **social setting** at a given point of time. A **society's history**, **culture, values** etc. **determine** ethical **standards** which may **vary from society to society**.
- **Not an objective universal concept.** Its **understanding varies** from time to time, person to person, society to society.
- **Ethical standards** may **transcend** the **narrow stipulations** of **law** and **code of regulations**.

### Components

- **Choices** - **Certain preferences and priorities** make us decide what we want. Such choices which we made **reflect in our actions**
- **Actions** - Choices in turn shown through our actions **physically**.
- **Behaviour** - It is the way we act or conduct ourselves. The behaviour in which we exhibit is influenced by choices we made and acts we did.If it's ethical, it is called ethical behaviour for example, treating others with respect or no respect.

## Determinants and Consequences of Ethics

- **Person:**
  - Depends on **mental make-up of individual**.
  - Also depends upon how the person has **internalized personal attitudes** and **values regarding ethical behaviour**.
- **Place:**
  - Refers to the **external environment** which includes **family**, **school**, etc.
  - **Eg,** as kids we were told by our parents and teachers to not to steal things.

- ○ As we grow up we **tend to carry such knowledge** and **apply it to real world**.
  - ○ Similarly**, work place teaches** us ethics of **teamwork**, **punctuality**, **responsibility**, etc.
- **Time:**
  - ○ Different individuals, societies & culture have **different set of moral codes at different times.**
  - ○ **Eg.** It was once ethical to own a slave but today it is unethical.
- **Circumstances:**
  - ○ **Stealing** is **unethical**. But a **poor person stealing to feed** her **children reduces unethicality** of the act. Such **situational ethics bring subjectivity** as it often **makes morality subjective.**
- **End purpose:**
  - ○ **To give donation to a poor person** is **good** but if such **donation** is **to lure poor person to do something** for you, then it **becomes immoral**.
- **Culture:**
  - ○ Has **profound effect on shaping individual values**.
  - ○ As **western culture surrounds around individualistic** and **Indian culture based** on **universalism**.
- **Constitution**:
  - ○ A way to **establish moral disposition of their society.**
- **God & Religion:**
  - ○ **Advocate universal peace** and **ethical practices**.
  - ○ **Religious textbooks teach** how one should **behave** in a **society** and **how** the **society should be**.
- **Conscience & Intuition**:
  - ○ A **person** who **follows** his **conscience** & **intuition feel** that **what** is **good is good because it is good** and what is **bad** is bad **because it is bad**.
  - ○ **Intuition don't need any justification** while following its actions.
  - ○ But **conscience** is **justified** based on his actions because of its moral nature and it has reasoning and justification.
- **Family:**
  - ○ **First interaction where** a **children personality develops since** his **birth**.
  - ○ **Today's Children** are **tomorrow's citizens**.
  - ○ Therefore, its **utmost important** that **Family environment teaches what is ethically correct**.

## Consequences of Ethics

- **Consequences of human actions** which are **guided by ethical practices**.
- **Plays an instrumental role** in **human life** and **society.**
- **Helps** in **arriving at decisions** more **quickly** as it assist making choices.
- **Reveals** the **value dimension of a decision** that would **otherwise seems value free**.

### Consequences of loss of ethics

| Dimensions | Consequences |
|---|---|
| **Individual level** | Petty crimes, domestic violence, urinating and spitting on public spaces, abusive and filthy language, crime against the aged, jumping red light. |
| **Social level** | Corruption, Rise in crime rate, acknowledging goons and mafias, joint family, parent's respect, drug addiction, regionalism, castes. |
| **Organizational level** | Nepotism, Corruption, rise in inequalities, loss of trust, decrease in efficiency, economy and effectiveness, destruction of work culture, loss of trust in the administration, lawlessness. |
| **Political level** | Hung parliament, corruption, criminalization of politics, Coalition govt. |
| **International level** | Trust deficit, frictions, disputes, unhealthy competition, damage to the environment and unsustainable development, disregard to international conventions and laws. |
| **Bioethical level** | Abortion, animal rights, cloning, artificial intelligence, consent, confidentiality, GM organisms, Suicide. |
| **Environmental level** | Loss of flora and fauna, unsustainable development, polluter shall pay principle is diminishing, increase in pollution levels, disregard to Common but |

| | Differentiated Responsibility (CBDR) |
|---|---|

## Morality and Moral Values

### Morals

- **Ethics**, **Morals** and **Values** often **interchange**.
- **Morals** are **part ethics based on** concept of **goodness**.
- Here **Bad part of ethics excluded**.
- **Morality** is **standards** of individuals **for right and wrong**.
  - **Derived from** Latin word **'Moralitus'** which **means character**.
- **Eg:** Being Honest, Transparency, Fair choice to everyone in recruitment exam etc

### Types:

| Private Morality | Public Morality | Political Morality |
|---|---|---|
| <ul><li>An **Inter personal Morality**</li><li>**Obligations to** our **children**, **spouse**, **parents**, **teachers** and **relatives**.</li><li>Here **Morality** is **guided by unarticulated emotions** among members of family.</li><li>We have a **duty** towards those under our special care, including the **aged**, **'servants'**, **animals** and,</li></ul> | <ul><li>**Inter group Morality**</li><li>**Harmony** between **different religious-philosophical groups** generated by the **exercise of self-restraint**.</li><li>As there is **no personal attachments**, **Individual goals** and **self-interest guides morality**. There is no commonly held ethic either.</li><li>**Neither hate speech nor speech**</li></ul> | <ul><li>Morality **among leaders**.</li><li>It **specifies** what **rulers and** the **ruled owe one another** and also **subjects obedience to their leader**.</li><li>**Values** such as **political freedom**, **solidarity**, **shared traditions** and **cultural heritage guides morality** as **citizens** are **subjects of political state**.</li><li>The **core of political morality** is a **commitment** to **justice** & **impartiality**.</li></ul> |
| <ul><li>occasionally, **strangers**.</li><li>We **can't completely escape from being impartial** because of **obligations** towards our **personal relationships**.</li><li>One's **private life automatically guarantees high moral stature** in **political life**.</li></ul> | <ul><li>glorifying oneself was acceptable as **part of** public **morality**.</li><li>**Some degree** of **partiality exists**.</li><li>**Public morality transforms** to **elect morally correct leaders**.</li></ul> | <ul><li>We have to **overcome** our **loyalty to blood relations**, not pursue only our private interests, **using power grounded in shared principles** and **complete impartiality** with **no discrimination**.</li><li>**Need not be shown after assuming** the **power**.</li></ul> |

## Constitutional Morality

- A **substantive content of the constitution** in the form of **Ethical Ideas** that **underlines** formal **provisions**.
- **Justice, liberty, equality, fraternity** are **elements** of modern constitutional morality.
- **Ambedkar - Constitution** could at best **provide** a **legal framework**, a **necessary** but not sufficient **condition** for such a transformation.
- **To be effective**, **constitutional laws** have to **rest upon substratum of Constitutional morality**. It is **not a natural sentiment** but **has to** be **cultivated**.

  > **Characteristics :**
  > - **Enhances values** like liberty, equality and fraternity
  > - **Secularism** i.e., respect for plurality
  > - **Political**, **social** and **economic justice**
  > - **Open culture of dissent** and **constructive criticism**
  > - **Tolerance**, **restraint** and **mutual accommodation** in public life
  > - **Respect** for **formally prescribed rules** and **procedures**
  > - **Constitutional morality** is the **basis for** which any **statutory acts** should be made.

## Conscience

- A **portion of our subconscious mind** that **tells us to act in a certain way.**
- **ability** to make **value-based decisions**. Here, **ends** have taken **precedence over means**.
- The **ability to make a practical judgement based on ethical beliefs** and **principles** is known as the **voice of conscience.**
- The **moral compass** of **right** and **wrong**, as well as the **awareness of** one's **conduct**, is the **voice of conscience.** It's a **quiet voice from within**, as well as the **voice of God**. But, most of the time, **we ignore such voices and make poor decisions** as a result.
- **Man loses** his **state of mind** and **acts for** a **short time** before **realising his mistake and receiving punishment**. Many **criminal situations occur when** a **person loses his or her mind** and **refuses to listen to** his or her **conscience**.
- **Example:**
  o **When faced with a decision between family and organization** in a case involving family members, it is the **conscience** that **guides us**.
  o When **Ramakrishna paramahamsa** appointed **Vivekananda** as his principal pupil, he **urged** him **to steal food** from his home with no one looking, but **Vivekananda said**, "his **inner conscience** is always **watching himself**."
  o **Indrani Mukherjee**, a well-known businesswoman, and her husband **murdered her own daughter.** Only snakes kill their own babies in this world, as their inner conscience has become blind.

## Components of Inner Conscience

| Connection | |
|---|---|
| | - To get **inspiration**, it is **beneficial to be** in a **calm**, **thoughtful**, and **prayerful** state. |
| | - **Reading** something **inspiring**, such as a **holy book** from your or any other faith that appeals to you, a **speech that** has **inspired** you, or an **article** in a magazine or newspaper **that** has **boosted** your **spirits**. |
| | - This **aids** in the **development of** a **connection with** your **inner Self**, **Higher Wisdom**, or the **Divine** (what you call it is not as important as knowing it inspires). |

| Correction | Amending actions based on self analysis and understanding of implications |
|---|---|
| Direction | Channelizing actions for a greater good |

## Ethics Vs Morality

| Ethics | Morality |
|---|---|
| - **Standards of human conduct** that society adopts for itself.<br>- **Set of dos and don'ts** that govern human conduct in a social setting.<br>- **Standards of "good and bad"** distinguished by a certain community or social setting.<br>- A **term used in conjunction with business, medicine, or law**.<br>- **Uniform across** the **cultures**<br>- **Eg:** Ethically adultery is wrong | - **Principles of right and wrong** held by an individual.<br>- **Self-regulation** in a personal life.<br>- **Personal** and **normative**.<br>- **Moral connotation links theology** and **spirituality**.<br>- **Vary person to person** and **culture to culture**.<br>- But at **personal level** you may either **support to adultery or** you **feel it's wrong**. |

# Ethics in Private and public relations

## Ethics in Private Relationship

- Ethical and moral values **adopted by person during his personal dealings.**
- **Varies** from **person to person**.
- **Freedom of Will** forms the **basic foundation** of Private Ethics. It **means freedom to act** or **not to act.**
- **Eg** : One should speak Truth but you are at full freedom to speak lie as well.
- **Private Relationships** are
  o One to One and based on emotions
  o Informal in nature
  o Internal control instead of external control (law, rules etc)
- **Ethicality of Action in Private life** can be **checked** only **if**
  o There must be some human knowledge of the consequences of that action
  o Action should be done voluntarily i.e., no compulsion
  o There should be presence of different choices

**Some common underlying principles**
- **Law of Integrity:** Person shouldn't lie and keep his promises
- **Law of Improvement**: If mistake has been committed, person should try to improve that
- **Gratitude**: If another person has helped him, person should keep that in mind
- **Helping others**
- **Justice**
  - Self-Improvement
  - Don't damage others
- **Loyalty** – loyalty to one's partner and to the family members
- **Love** – loving all even with their imperfections

## Ethics in Public Relationships

- Ethics that a **person may adhere to in respect of their interactions and business dealings** in their professional life.
- **Main principles:**
  - **Selflessness**: Holders of public office should act solely in terms of the public interest.
  - **Integrity:** Holders of public office should not place themselves under any financial or other obligation to outside individuals or organisations
  - **Objectivity:** In carrying out public business, holders of public office should make choices on merit
  - **Accountability** – for your actions taken in respect of your position in public service
  - **Openness:** Holders of public office should be as open as possible
  - **Honesty**: Holders of public office have a duty to declare any private interests relating to their public duties
  - **Loyalty to the Organisation**
  - **Spirit of service**
  - **Fairness & Justice**
- When somebody enters into public life by election system (**MP/MLAs**) or Selection System (**Civil Servants**) then **there has to be some special ethics** for such persons.
- Hence, **ethical framework has been prepared for the people** in public life.
- **Supposed to be strictly guided by** that **ethical framework**

**Reasons for moral erosion**
- **Lack of accountability and responsibility**: If anything goes well, there is no dearth of people to claim that they are the people behind that but if anything goes wrong, nobody is ready to take responsibility.
- **Sacrificing ethics, values, integrity and spiritualism**: for materialism & wordly success
- **Social Acceptance:** society has started to accept the people who are corrupt. So social pressure to wrong attitudes and behavior is gone.
- **Failure on the part of family, schools, society and institutions wrt inculcating values**
- **Mega Administration, slow methodology and delay in decision making:** There is growth of each department and institutions both vertically and horizontally. This has created confusion in hierarchy leading to delay in decision making.
- **Soft Society, tolerant public opinion and politico-business-bureaucracy nexus**: Public don't resent & tolerate the wrong doings. This give decision makers more liberty against not doing such crimes in future.

# Dimensions of Ethics

## Meta-Ethics

- **aka** as the 'ethics of ethics.
- **Deal with** the **questions which determine** if a **raised subject** or matter is **morally right** or morally **wrong**.
- Asks **about our understanding**- how we **interpret** if a **decision**, **action** or a **motive** is good and bad.
- From **ancient times**, **philosophers** have been **trying** to give a **definitive description** to meta-ethics. **Aristotle** had **theorised** that our **interpretation of right** and **wrong** is **based on our understanding of other subjects** and **relative ethical wisdom** that we **passively gain from it**.
- **Eg,** the differentiation of healthy food items from junk food items is on the basis of our understanding of factors like taste, appetite and effects on our body.
- **Aristotle** also **claimed** that **acculturation plays** an **important role** to **influence** our **thoughts** and **ideologies regarding** a **subject**.

- When **two or more cultures combine** in a geographical region **to co-exist**, the **various aspects** of every culture are **integrated in their daily lives** and **broaden** their **horizon of knowledge** and **influence** their **understanding of good and bad**.

## Prescriptive Ethics

- Deals with the **study of ethical action.**
- Extensively **investigates questions** which ask **whether the action one implements is actually right or not.**
- **aka** normative ethics.
- A **vast subject** and is **conveniently divided into sub-divisions** that **helps** in **better organisation** and **analysis of questions** and **ideas raised**:
  - ○ **Virtue ethics/ ethics of Socrates -** describes the character of a moral agent as the driving force behind ethical behaviour.
  - ○ Other classifies the **subject under consequentialism -** moral theories that hold the consequences of a certain action as the foundation for any relevant moral judgement regarding the particular action.
    - ■ Easily understood in the aphorism- **'The ends justify the means.'**
- Further branches of **Deontology**, **pragmatic ethics** and **anarchist ethics** further **classify prescriptive ethics on** the **basis of** a **multitude of factors** that determine the answer to '**is the action or decision being implemented is wrong**?'

## Descriptive Ethics

- **Least philosophical end** of the spectrum of ethics.
- **Seeks information** on **how people live**; **observe** the **patterns of situations** arising **in** their **surroundings** and **draw general conclusions based on** these **observations**.
- **Identify** more as a **branch of social science rather than human morality**, by **offering a value-free perspective** of ethics.
- **Does not start with preconceived theories** and **hypotheses** but **rather prefer** to **thoroughly investigate** the **existing facts** and **cases relating to** the **subject- making observations** of actual choices which are **made by moral agents** in a **practical world**.
- **Study includes** various **fields of examinations** ranging from **ethical codes** that lay down **rules** and **regulations for** the **society**, **informal theories** on etiquette, **practices of law** and **arbitration** and finally, **observing choices** made by ordinary people **without the assistance or advice of an expert.**

## Applied Ethics

- **Used in practical life** in various fields of work and life.
- Applies **ethical philosophy in real-life situations.**
- Some **common fields** of **specialised applied ethics** include engineering ethics, bioethics, geoethics, military ethics, public services ethics and business ethics.
- Under this discipline, **various specific questions** have been **raised** which **require a philosophical approach** rather than technical interpretation **to satisfy the morality of the human nature.**
- Many **public policies** are **decided upon** the **answers to such questions**.
- **Eg**- is abortion immoral? Should euthanasia be legalised? What are the fundamental human rights? – And others.
- **While dichotomies** are **preferred** due to the convenience of taking a decision, **most** of the **questions** raised are **generally multifaceted** in nature and the **most efficient answers** are able to **solve many areas coherently**.

## Approaches to the dimensions of ethics

- **Utilitarian Approach**
  - ○ **Conceived** in the 1800's **by** famous philosophers **Jeremy Bentham and John** Stuart Mill.
  - ○ **Used by** the **legislators to determine** which **laws** were **morally upright** and which ones were **not**.
  - ○ **Foundation** lies on the fact that the **laws are to be formulated to provide the best balance between right and wrong.**
  - ○ **Eg,** ethical warfare is trying to curb terrorism for the greater good by killing and destroying the terrorist organisations.
- **Rights Approach**
  - ○ **Stems from** the **philosophy of Immanuel Kant** which **focused on** the **rights** of a person **to choose from their free will.**
  - ○ **Stresses** on the fact **that humans** are **not a subject to manipulation** and **their dignity** and **decisions** should be **respected**.
  - ○ Many **fundamental and legal rights** like right to privacy, right of freedom, etc. **find their roots** in this form of approach.
- **Fairness or justice approach**
  - ○ Described by **Aristotle** and his contemporary philosophers.

- ○ **Propagates** the **idea of equality** to all irrespective of their origins or creed in every aspect of life.
- ● **Common goods approach**
    - ○ First described by the **Greek philosophers.**
    - ○ **Denotes life** in a society **as a good commodity** in itself and the **actions** of each and every individual **should contribute to this common good.**
    - ○ **Modern philosopher John Rawls** gives a **better definition of common good** as 'certain general conditions those are equally applicable to everyone's advantage.'
    - ○ **Eg.** Affordable healthcare, transparent administration, environmental uplifting.
- ● **Virtue Approach**
    - ○ **Most primitive approach** in the list.
    - ○ **Adheres** to the fact that **ethical actions** are **supposed to be consistent** and **at par with certain ideal virtues** that **provide for** the **holistic development of** our **humanity**.
    - ○ **Temperaments** and **practices of day to day lives** that enable us to act according to the highest potential of our character and propagate the moral values.
    - ○ **Eg of virtues.** Honesty, courage, compassion, generosity, tolerance, love fidelity, integrity, fairness, self-control, and prudence.

# 2
**CHAPTER**

# Ethical Qualities - Human Values

- **Main theme** of ethics - **virtues** and **vices**.

- **Virtue**
  - **Acquired power** or capacity for moral action.
  - **Cultivated** through **moral exertion.**
  - **Eg,** courage, compassion, etc
- **Vice**
  - **aka** fault, depravity, sin, iniquity, wickedness, and corruption.
  - A p**ractice, behaviour, or habit** generally considered **immoral, depraved, or degrading.**
  - A **negative character trait**, a defect, or an infirmity.
  - **Eg,** gambling, smoking etc
  - **Ethical texts** contain long lists of **virtues and vices**, many of which are quite **similar** having the same moral concept.
  - Moral philosophers divide vices into major and minor categories.
    - **Major vices -** deadly or mortal sins.
      - **Eg.** anger, vanity, avarice, lust, sloth, envy etc.
- **Allied qualities -** Love, mercy, benevolence, consideration for others, altruism and kindness.

## Ethical Qualities

### Kindness

- As a virtue, kindness is **other-regarding.**
- **Tiruvalluvar**- Those who perform kind deeds seek no return.
- **Dalai Lama** - kindness is the essence of religion.
- **Hinduism** emphasises on **Daya** or **Anukampa** i.e. kindness.
- Similarly, **Buddhism** focuses on **Karuna.**
- **Islam** - concept of **Reham** or mercy.
- **Jainism** - **kindness towards all living creatures** – abjuring all forms of violence against living creatures.
- **Non-violence**- **chief component** of kindness.
- **St. Paul** - Kindness is the **bond of perfectness**.
- **Arises from** human sentiments and feelings - **empathy** which enables them to experience by a kind of **association with the emotions, pleasures and pains of others.**
- **Humans share** a sense of **fellow feeling with others** in virtue of their common humanity.
  - **Feel saddened by** the **sufferings of others** and try to alleviate their pains.

- Kindness is the **outcome of social conscience**.
- **More than** mere **charity** which provides for the physical necessities of the destitute and the needy.
- Most **religions consider forbearance** and **forgiveness** as a special form of **practical kindness.**
- **Moral principles** falling within practical kindness:
  - One should **not speak evil** of others.
  - One should be **gentle and humble.**
  - One should **live peaceably with all** avoiding anything which may lead to strife.
  - One should **tolerate and forgive** one another.
- **Plato's observation** on kindness:
  - Plato asks to be **considerate towards others** as they may be facing tougher situations than us.
    - **May be not true.**
  - One has to invariably **act kindly towards others.**
  - Becomes a **permanent attribute of one's moral being.**
- **Mother Teresa's observation:**
  - One should be **kind and compassionate even** at the risk of **making mistakes**.
  - This way, **we will never harm or hurt anyone physically or psychologically** even some immoral or undeserving persons.

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**"Work miracles in unkindness and hardness"**
- Many **interpretations**.
  - **Ambitious parents** may put **children** through **harsh educational grind** causing **psychological damage**.
  - **Legal systems** may impose **harsh penalties** on **offenders** – without tampering justice with mercy.
  - May also be referred to many **means through which men try to achieve supposedly high ends**.
    - **Eg**.as in Nazi Germany, Stalinist Russia or Communist China – which aimed at total social transformation.
    - In the process, they **killed, and maimed millions of people.**

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- **Mark Twain's observations:**
  - Kindness is a **feeling** which can be **conveyed without using any words.**

- ○ **People can** readily see and **sense** kind words and deeds.
- ○ A sentiment which **passes from one person to another without** the need for an **intervening medium**.
- ○ **No special** faculties or **skills** are **needed** for conveying or sensing kind sentiments.
- ○ Even **illiterate persons** are **capable of being kind**.
- Kindness is **part of man's original and natural emotional make up**.
- **Harsh circumstances** may **destroy this** quality - can be **revived through teachings** of **religious** and **philosophical texts**.
- A **central moral tenet** of all **religious** thoughts.
- If **not present**, **human beings** become **beastly**, **cruel**, **ruthless** and **pitiless**.
- **Need** for kindness is **seen from the violent conflicts** which are **currently tearing apart many nations** of the world.
- **Eg**. in Afghanistan (Taliban rule), Myanmar (Rohingya crisis) etc

## Forgiveness

- **Pardoning of an offence**, wrongdoing, or obligation.
- The concept can be **summarised by the phrase 'forgive and forget'.**
- May extend to groups when the **wronged group excuses the other.**
- In the **current** era, **governments** have started **setting up commissions** to establish truth and **bring** about **reconciliation between perpetrators** and **victims** of historical wrongs.
  - ○ **Eg**. Information commission, Central Vigilance Commission etc.
- **Benefits** of forgiveness:
  - ○ Ensuring that **personal relationships go on smoothly.**
  - ○ **Wiping negative thoughts** which could harm the wronged individual.
  - ○ **Helping faulters** by **freeing them from blame** and **hostility**, and by enabling them to start all over again.
- Involves **re-establishment of a relationship** ruptured by wrongdoing.
- **Forgiving enables** the **victim to give up resentment** against the offender. The **faulter atones** for his wrongs and seeks forgiveness.
- **Many** other **philosophers** have **postulated** that **forgiveness can be misdirected**, and also **reflects** an **individual's weakness** of character.

- ○ **Eg**. a woman in an abusive relationship may continually forgive the wrongdoer for no reason.
- ○ **Thus**, forgiveness has to be **based on morally valid reasons.**
- can be **justified only when** the **wrongdoer displays genuine guilt.**
- A **tendency to forgive may reflect servility** (lack of self-respect) which is a **vice.**
- **Aristotle** - any person who lacks appropriate anger is "unlikely to defend himself" and "endure being insulted" and is for this reason a "fool".
- **Kant** - a person who fails to become angry at injustices done to him lacks dignity and self-respect.
- **Hume** - forgiveness is justified only under certain circumstances.
- **process of getting over resentment (**anger that is felt on behalf of one's own self).

> **Difference between Anger and Resentment**
> **Anger**
> - **Sudden** and **instinctive**.
> - May be **deliberate** and **sustained over time.**
> - A **"reactive attitude,"** provoked by beliefs about the intentions, attitudes, and actions of others towards us.
>
> **Resentment**
> - Involves **taking offence**, umbrage, or exception to the **deeds and intentions of others.**

- **based on moral principles** as they help a person in overcoming resentment that he feels towards a person who has hurt him.
- Also **involves overcoming** other "**retributive emotions**" like indignation, contempt, or hatred.
- **Moral thinkers contend** whether **forgiveness** should be **unconditional** or be **based on the behaviour of the wrongdoer.**
- **Wrongdoer** should **confess** his wrong, **apologise**, **show remorse** or attempt to **atone for it** by accepting the **right punishment**.
- **Religious ideas** (especially Christian) hold that **we should forgive others** their wrongs as **our own forgiveness by God depends only on it.**
- Some **philosophers consider forgiveness** as a **duty** or what one ought to do. **Others** consider **forgiveness** as **non-obligatory but desirable**.
- As **time** is a **great healer** and **resentment** also **dissipates over time**.
- There are **many offences** which **people readily forgive** in the ordinary course of business.

- Hence, we should not **bear grudges** for **trivial offenses**
- sometimes **forgiveness** becomes **difficult** & **involves mental struggle**.
- **Self-control** and **strength of will** are **necessary** in order **to manage temper** and **not hold grudges** against wrongdoers.

## Self-Control and Good Temper

- **Plato** - **display of anger reflects** the vice of **intemperance**.
- **Anger** has to be **rationally controlled**.
- **Aristotle** - "**good temper**" is the **mean between** the extremes of **irascibility** (marked by hot temper and easily provoked anger) , **anger**, and total **placidity** (tranquillity).
- A **good-tempered person** "is **not revengeful**, but **rather tends to forgive**".
- **Aristotle** - **morally appropriate anger** is **shown by** the **virtuous person** who is **"angry at the right things and with the right people".**
- **Christianity** - **based on** an ethic of **love** that **focuses** on the need to **respond to wrongdoing by accepting it**, **turning** the **other cheek**, and **re-embracing** the **offender** in an **act of love or compassion.**
- **2 views** on anger:
  - **Anger** appropriately **mediated by** reason is a **virtue**.
  - **Transcending anger in** an **act of love is a virtue.**
- **Uncontrolled anger** - **vice**.
  - **Eg**. Teachers who lose self-control and thrash children in a fit of rage. Anyone who is angrily obsessed by someone's wrongdoing may be harming himself since pent up anger produces adverse biochemical effects on the body.
- It may be **desirable to release anger into harmless channels.**
- However, it is **better to control intense anger rather to release it freely.**
- **Anger** may **sometimes be the initial trigger for** seeking **constructive solutions** to **personal** or political **problems**- more likely to be **harmful to those expressing it** and to those around them.
- All forms of anger are **inconsistent with moral life** since they **dispose us to cruelty** and **vengeance**.
- These passions **encourage** us **to see other** people **as less than fully human.**
- So, a **person of virtue strives to extirpate anger** in all its forms.
  - Has **influenced** many great **moral leaders like Gandhi**.

## Fortitude

- **Aristotle** - **fortitude** is the **means by which men can control their fear of death**. **Soldiers** often **face threats** to life in battle fields.
- **Enables** one **to contain** this **fear** by the dictate of the reason.
- **Soldiers without fortitude** will **desert the battle** field.
- Reason asserts that there are **better things than life** and **things worse than death** for men of honour.
- **Mean between fear** and **rashness**; **cowardice** leads one to **fear**, and daring to **rashness**. **Fortitude moderates** the **two opposing tendencies**.
- Life should **not be lightly thrown away** or risked **for trivial or ignoble ends.**
- It is not that the **brave man fears no danger**; he rather **controls** the **fear** in his mind **through rational means**.
- **recklessness** of an **angry man** and to be **brave** from **ignorance** and **folly** is **not fortitude**.
- **Philosophers** have **regarded magnificence**, **magnanimity** and **patience as parts** of **fortitude.**
- **Christian writers** mention **fortitude** in the context of **saints** who have **become martyrs** defending their faith. **Eg**. martyrdom of Sikh gurus.
- **Voluntary workers** sometimes **perish while** rushing to the **aid of others** in danger. Eg**. role of teachers** in elections during the **pandemic** many of who died.
- **One of the four cardinal virtues** which Plato and Aristotle identified – others being **wisdom**, **temperance** (self-control) and **justice**.
- **Plato identified 3 aspects** of human nature and paired each with a cardinal virtue.

| Aspect of human nature | Corresponding cardinal virtue |
|---|---|
| Cognitive or intellectual Active power Appetitive or pertaining to human impulses | Wisdom Fortitude Temperance |

- Essential in any **rational conception of human life.**
- **Necessary** for the **goodness of human character.**
- **Locke** - "Fortitude is the guard and support of the other virtues".
- **Bacon**- Fortitude is the armour of the will. Although one may have noble intentions, one needs courage to act on them.
- In **administration**, **civil servants need** to have **moral courage** or the courage of conviction - should display **firm resolve**, and **adhere to rules**, **norms** and follow courses of action that **promote public welfare**- **should not yield to illegal pressures** or allow themselves to be **won over by inducements.**

## Cowardice

- **Gandhi adhered** to tenets of **truth** and **non-violence** - **abhorred violence** in all its forms.
- Was also **concerned that non-violence** or absence of anger **may serve to hide cowardice.**
- A **cowardly person** can **never take up a cause** and **fight** for it.
- **Gandhi condemned cowardice** for this reason.

## Empathy

- A **quality that causes concern for others.**
- Helps to **feel keenly the sufferings, pain and torments of others**.
- **Fellow feeling** and **compassion** and enable to **identify with** the **feelings**, **emotions** and **sentiments** of others.

> **Difference between sympathy and empathy.**
> **Sympathy: Feeling for someone**
> **Empathy: Feeling with someone.**
> - **Emotional sharing** with others.
> - **First stage** whenever **anyone is moved to help others** in distress.

- An **empathetic point of view** is achieved by **setting aside** our own **interests**, **current disposition**, and **relation to** the **agent and sympathising** with the effects of a person's actions on those around him.
- **Adam Smith**- empathy is **imaginatively placing oneself in another's position**, or what would now be called **simulation**, rather than mere **emotional contagion**, **association**, or **inference**.
- **Fairness**, **justice** and **interdependence** are **involved in empathy**, it may be **considered rational in nature** and its application understood as an activity based on sound judgment.
- **Annie Lennox** - when empathy atrophies in men driven by **ideological or religious fanaticism** or by xenophobia, they turn against one other with great ferocity.
  - **Eg**. terrible massacres perpetrated in world wars.
- **Some people** may be **cold**, **indifferent** or **unresponsive** to the suffering of others. **Not empathatic** and fail to summon the necessary energy to assist those in trouble.
  - **Eg**. in accidents, people just refuse to help the victims or just drive away leaving the victims to their fate.
- An **innate aspect** of **human nature**.
- **Helps human** beings **to adapt** to **environment** and to **survive** and **reproduce**.

- **Comes into play in many situations** – in **personal** life, **social** life, and **professional life** and in **appreciating literary works** like novels, dramas and poems.
- Helps in **breaking down** the **barriers** which **egoistic tendencies** erect around men.
- **Ways to strengthen the quality of empathy:**
  - One should **listen carefully** and **attentively to others**, and **resist** the **temptation to switch off.**
  - While **reading** about **literature** and **humanities**, one should **stay focused without getting distracted.**
  - One should take **genuine interest in the problems** which **friends** and **relatives face**, and **extend a helping hand** without **getting intrusive**.
  - One should **extend one's impersonal interests**, and **minimise self-preoccupation**.
- **Albert Einstein** - our interests should not be limited to ourselves and our immediate family but should extend to the whole living world.
- **Empathy** is a **chief ingredient of emotional intelligence** which managers need.
- **Empathetic understanding** is **necessary** for **effective work performance**.
- In **administration**, all **relevant viewpoints** have to be **elicited** and **suitably accommodated**; so **administrators require this quality**.

## Altruism

- aka **selflessness**.
- **Coined** by **Auguste Comte**.
- Concern for the **welfare of others.**
- A **traditional virtue** in many cultures and a **core aspect of various religious traditions** and **secular worldviews**.
- **Opposite** of **selfishness**.
- **Ethic of altruism/ moralistic altruism / ethical altruism** is an ethical **doctrine** that holds that the **moral value of an individual's actions depends solely on their impact on other individuals**, **regardless** of the **consequences on** the individual himself.
- **Altruist dictum** - An **action** is **morally right** if the **consequences** of that action are **more favourable than unfavourable to everyone except** the **agent**.
- **Auguste Comte** calls for **living for the sake of others** - **individuals** had a **moral obligation** to **renounce self-interest** and live for others.
- **C. D. Broad -** altruism is "the doctrine that **each of us has a special obligation to benefit others.**"

- **W. G. Maclagan** - "a **duty to relieve** the **distress** and **promote** the **happiness of** our **fellows**".
- **Utilitarianism** can **result in altruism.**
  - **Recommends acts** that **maximise** the **good of** society.
- **Classical economic theory** holds that **if every economic agent pursues** his **self-interest, social welfare** will be **maximised**. This view **works against altruism.**
- **Friedrich Nietzsche** - the idea to **treat others as more important than oneself** is **degrading** and **demeaning to** the **self** - hinders the individual's pursuit of self-development, excellence, and creativity.
- **Rational egoism** - **rationality** consists in **acting in one's self-interest** (without specifying how this affects one's moral obligations).
- Many **writers question** the possibility of **'true' altruism**.
  - **Psychological egoism - no** act of **sharing, helping** or **sacrificing** can be **described** as **truly altruistic**. Although these seem as disinterested and self–denying, the **moral agent may receive** an intrinsic **reward by** way of **psychological gratification**.

## Truthfulness

- A **vast theme with many implications.**
- **Involves** various **discussions** in **philosophy, religion, morals** and **literature**.
- Gandhi **considered truth** as the **highest virtue**.
- **Aspects of truth -**
  - **Definition** of truth
  - **Truth** as a **moral virtue**
  - **High value** accorded to truth in the hierarchy of virtues
  - **Criteria** for calling something as true
  - **Social utility** of truthfulness
  - **Socially sanctioned exceptions** to truth-telling
  - **Other virtues allied** to **truthfulness**.
- **Aristotle** - "to say of what is that it is, and of what is not that it is not, is true." He also added "he who thinks the separated to be separated and the combined to be combined has the truth, while he whose thought is in a state contrary to the objects is in error".
- **3 major theories** of truth in modern philosophy:
  - **Correspondence theory:**
    - **What we believe or say is true** if it corresponds to the way things are or to facts.

- When a **proposition** is **true**, it is **identical** to a **fact**, and **belief** in that **proposition** is **true**.
- **Similar** to the **Greek view**.
- **Modern philosophers discuss** the idea of **truth with logic.**

> **Philosophical doctrine of objectivism**
> - Belief that the **world exists objectively**, **independent** of the way **we think about it** or **describe** it.
> - Our **thoughts and claims are about that world.**

  - **Coherence theory of truth:**
    - Those **thinkers who subscribe to philosophical idealism hold this** view.
    - Truth is that **systematic coherence** which is the **character of** a **significant whole**.
    - **One can speak meaningfully of truth** about ideas that are embodied in a system of ideas that form a whole.
    - A **belief is true if** it is a **part of** a **coherent system** of **beliefs**.
    - **Truth** is a **property of** a **whole system** and **not of isolated facts**.
  - **Pragmatic philosophers like William James proposed** - **theory of truth based on its social utility.**
    - **Truth** is something which **we find useful or satisfactory to believe.**
    - This **does not mean** that **we should permanently reside** in a world of **comfortable dreams.**
    - **Truth** of a belief **acts as** a **reliable guide to action**.
    - Some **pragmatists associate truth with** experimental or **scientific truth**.
    - Truth is **a settled position that emerges after a painstaking inquiry.**
- **Veracity** (truth telling) - **intrinsic** virtue - **not based on rights** of others or on any external circumstances.
- **Social existence** of human beings **depends on truth telling**.
- If **witnesses habitually tell lies, judicial proceedings** will **end** in **mockery of justice**.
- If **people cannot trust one another**, **business** and **commerce** will **shrink drastically**.
- **Without truth** telling, the **ordinary transactions** of common life **will be enmeshed** in **incessant doubt** and **suspicion**.

- **People** often **distort truth partially** and **mislead others**. That is why witnesses are asked to tell "the truth, the whole truth, and nothing but the truth".
- A **statement may have** a **double meaning**, and in the given circumstances **mislead people into accepting** the **false meaning**.
- **Half truth** may be **told to misguide listeners.**
- **Solzhenitsyn** - truth has to be unvarnished otherwise it does not remains truth.
- **Einstein** - truth has to be expressed plainly and simply without adornment.
- **Somerset Maugham** - men pursue their comforts and advantage, and in the process abandon truth.
- **Diderot** - men readily swallow flattering lies which bolster their egos, but avoid acknowledging unpalatable truths which undermine their self-images.
- **Reasons for telling lies:**
  - **Religious and other groups** who **face persecution may tell lies** to cover up their identity.
  - **Governments may not disclose matters** deemed **vital** for **national defence**.
  - **People** utter falsehood **to damage** the **interests** and **reputation** of **others**.
  - **People** may tell **lies to flatter those in power**, and thus get into their good books.
- **Socrates** - lies can be told to guard against enemies and to prevent harm to others.
- **St. Augustine** - no lie can ever be just since it is against divine dispensation.
- **Immanuel Kant** - truth telling is an absolute imperative which has no exceptions.
- **Dr. Johnson** - lying for protecting an innocent man from killers is justified but denies that lying to patients about their serious illness is justified.
- Another point is **how easy or hard it is to perceive truth**. **Gandhi** says **truth has** a **quality of self-evidence. Once we see** it, **we identify** it **without further intellectual effort**. All that is **required** is **to remove** the **veil of ignorance** which surrounds it.
- **Goethe** - error is visible on the surface **whereas** truth lies in buried structures. People are unwilling to undertake the labour of digging out truth.
- **Gandhi identifies truth with the highest form of divinity** according to which no higher God exists. He regards truth as the substance or essence of morality.
- He **also identifies truth with non–violence** - even if one's ends are noble, violent means should not be used for achieving them.

- The identification of **truth with God or with non–violence is not free from obscurity.**
- As a practical moralist Gandhi **emphasised that mere theoretical discussions** of truth or simply lavishing praise on truth as a virtue is **of no use.**
- **People have to adopt truth as a practical virtue** in their actual life. They **should follow** the **narrow** and **straight path of truth** and be ready to sacrifice life for it. **Eg.** saints who laid down their lives for what they regarded as religious truth.
- **Fear** of **bad consequences** should **not cause abandonment of** the quest for **truth**.

## Keeping Promises

- **Keeping promises + honesty + integrity = part of veracity.**
- **Gandhiji** considers **breaking a promise** as equivalent to **abandoning truth**.
- **Failure** to **honour promises** is an **indicator of moral bankruptcy**.
- **Keeping promises** is **important** in the **economic** sense. **No economic transactions** are **possible when no one is serious about keeping promises.**
- **2 parts** to keeping promises:
  - **No one should light-heartedly make a promise** i.e. there should be an honesty of purpose in making a promise.
  - **One should not enter into immoral or illegal promises**. If someone makes such a promise unknowingly, he should get out of it.
- **If** the **person to whom** the **promise** has been **made** is likely **to suffer loss because** of **breaking** the **promise**, he should be **compensated accordingly**.
- Many **constitutional functionaries take oath** to **uphold** the **constitution** and to **perform** their **duties without** getting **influenced by personal** or other **extraneous considerations**.
- It is the reason why **oath taking** is an **important element of judicial proceedings**.

## Honesty

- Means **truthfulness in financial matters.**
  - **Individuals who perform such functions**—accountants, custodians of cash, wealth managers, guardians of minors, trustees of charitable bodies, bankers, and treasury officers—**have to be very honest.**
- **Honesty** in **public administration**:
  - **Civil servants** should **discharge** their **duties honestly** without giving into monetary temptations or inducements.

- They need to **understand that honesty** is **the best policy**.
- **Businessmen should** also **avoid** all forms of **deception**, **cheating** and **fraud**.
  - Their **financial transactions** should be **clean** and **transparent**.
  - This is the **reason for corporate governance** i.e., to promote clean business practices.

## Integrity

- **Actions resulting from a set of well-ordered commitments** and **beliefs** that **promote trust**.
- Means **moral agent acts according to** one's **inner convictions**.
  - His conduct is **free from hypocrisy and deception.**
  - His actions are **in conformity with his stated values.**
- The **British historian GM Trevelyan**:
  - **Covers** aspects of **Puritanism** i.e., rigid pursuit of high morals **"**by making a shibboleth of virtue, it (puritanical version of Christianity) bred notorious hypocrites".
  - But it **does not mean that one needs to abandon morals**.
  - One **should be moral sincerely without making** a **show** of it.
- **Creates interpersonal trust**.
- **Trust - capacity to depend** on and **place confidence in** the **actions of others**.
- All **social interaction depends on integrity and trust.**
- **Integrity** is especially **relevant in public administration** in which **cooperative, corroborative** and **collective efforts** are **needed to solve interconnected problems**.
- **Ethics of integrity** tries to **impart to civil servants** the **necessary skills** to **analyse moral problems** on their own.
  - **Consists of training** in areas like public service ethos, ethical standards and values and **in** the processes of **ethical reasoning**.

## Power and Morality

**Power**
- **Ability to get others to do what you want.**
- Can **take many forms, from brute force to subtle** persu**a**sion.
- **Bertrand Russell** considers **power** as the **fundamental concept of** all **social science**.
- **Takes** many **forms** such as **political**, **economic**, **social** and **religious**.

- **Most** of **political** and **economic power** in modern nations is **concentrated in governments.**
- **Unlimited power** invariably leads to **corruption**, **abuse** and **oppression**.
- **Anyone who acquires** or is vested with **power undergoes** a **psychological transformation**.

> **Power and Political Morality**
> - **Those who wield political power** must **realise** that **what they do has enduring consequences affecting** the **lives of** an **incalculably large** number of **people**.
> - This **brings with it enormous public responsibility** which derives in no small part from the fact that they have at least temporary legitimacy to use force against ordinary citizens
> - Even **when an individual is righteous** in his life, but is **not adhering to** principles of **justice** - it can **create problems**.
> - **Moral scrupulousness** [i.e conformity to high standards of ethics] in one's private life **doesn't always automatically guarantees high moral stature** in **political life**.

## Prudence

- Means **discretion, cautiousness, care, forethought** or **good sense**.
- **Prudent individuals avoid rashness** and **recklessness** and tend to be **wary of needless risk taking.**
- They tend to be **conventional** and **stick to** the **well-trodden path**.
- An **inappropriate basis of morality**.
- In the sense of moderation and practical wisdom, is **a highly desirable virtue** in **civil servants**.
- Can be seen as consisting in **avoiding extreme positions**, and **adopting moderate courses of action.**

## Temperance

- A virtue which brings to **bear the judgement of reason on human cravings** for **food**, **drink** and **sex**.
- **Promotes self-control** and **checks other** rash **impulses** like **anger**.
- **Stands for moderation** in food and drink as opposed to gluttony, and for chastity as opposed to lust.
- Includes moderation and **self-control**.
- In **Plato's** phrase, **modesty indicates** the **presence of temperance** "set up on holy pedestal" within an individual's heart.
- A **modest individual** will **avoid brash** or **impudent behaviour**, and will **show due courtesy** and **respect to others**.